1: Raswan T-3 (1913-35) 1947 MD4 Rwala 3636
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224 ily narrowed as it drew near. They started hundreds of gazelles that fled past us, but Sheykh Tai' and his men shot only a few of the fat bucks in their midst.

During the day's hunting, our party gave chase to fifteen wolves, of which nine were killed. One of them had made a kill of two gazelle kids, whose remains were still lying about. The mother, who perhaps at first had fled, returned and stood near by, bleating, as gazelles will. I could not bear the pitiful cries of the poor animal and gave her the *coup de grâce* with a bullet. It was the only gazelle I have ever shot, for I could never bring myself to kill these beautiful, graceful creatures.

It was evening before our body of huntsmen, laden with booty, arrived back in camp.

574 Three days after the wolf-hunt a slave of Mishal ibn Faris, Chief of the Shammar Bedouins, arrived, with an invitation to me from his master to visit him and his tribe, which was then camping south of the Jabal Sinjar.
[431] He also sent me as a present a golden-brown *aba*, such
486] as is worn by the Shammar in Hayil. It was to serve as a symbol which would ensure a safe journey for me, and his slave would be my guide.

619 The Shammar and the Tai' Bedouins are hereditary
●628 enemies and their pasture lands are always, and were especially now, very dangerous regions in which to wander. Therefore, this was an act of particular courtesy and attention on the part of the old *sheykh* to give me safe conduct to his camp.

574 The following day I bade farewell to the Tai' Bed-
431 ouins. Unfortunately, I could not accept the mare

12: Glubb G-3 (1930-1946) 1948 MG1 Jordan
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migrated from Central Arabia. Before Ibn Hadhdhal, the greatest shaikh in the Syrian desert had been Ibn Jesham, who now lives in poverty on the Lower Euphrates.

It was, indeed, related that an Arab petitioner had once accosted His Majesty King Abdul Aziz ibn Saud by the title of Chief of the Arabs, but that the latter had protested: "I take refuge with God, my son! The Chief of the Arabs is Ibn Hadhdhal." With less than 200 years of rule to their credit, the Sauds were a new family to the Arabs.

When this story was repeated to Ibn Hadhdhal, he interrupted the narrator to object: "I take refuge with God, my son!" said the old chieftain. "The chief of the Arabs is Ibn Jesham." Such was the modest chivalry of these old chiefs, although all of them were at war with one another.

From Ibn Hadhdhal I obtained a letter to Al Nuri ibn Shaalan, chief of the Ruwallah. A retainer of Fahad's, Burjas al Dhafiri, was detailed to accompany us on our journey, to save us from molestation by the Amarat. He could not, of course, protect us from raiders from other tribes. Burjas came from the Dhafir tribe, not the Amarat. He had been obliged to flee from his relatives owing to a blood feud, and had taken refuge with Ibn Hadhdhal, whose trusted retainer he had become. Burjas was so short-sighted that he was almost blind, but he knew the desert perfectly for hundreds of miles. As we rode along, he would cross-question us as to what we could see. "To the north-west, there should soon appear two low round hills each surmounted by a heap of stones, like a woman's breasts." "Can you see on the south a tall grey peak? It is Fcridat al Wa'ar."

Burjas, half-blind, carried 200,000 square miles of desert in his mind's eye, and could estimate when every distant landmark would come into view.

We made for the water-holes at Al Molussi, in the hope of hearing news of Ibn Shaalan. The water-holes were in a narrow valley at the foot of a rocky cliff. There was nobody camped on the water. We stopped to drink, when suddenly we were startled by a voice calling: "What are you, O camel riders?"

High above us on the rocky cliff face sat three men, each holding a rifle. Burjas argued with them without revealing our identity,

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619 (1) *In Hasa and Kuwait* (East Arabia).

565 The 'Awazim tribe, probably of Hutaim origin, and originally a serf-community of the 'Ajman.

The Rashaida Tribe—certainly of Hutaim origin; originally serfs of the Mutair, and retainers of the Shaikhs of Kuwait from earliest times.

(2) *In North-West Arabia.*

The Hutaim—A large and very powerful group of tribes, who generally acknowledge the overlordship of Shaikhs Ibn Barak and Ibn Naumas. (The Shararat tribe, for instance, forms part of the great Hutaim group.)

(3) *All over North and North Central Arabia.*

The Suhubba—The lowest, most despised of desert men, and said to be descendants of the Christian Crusaders. Great guides and hunters. (See Chapter XLI.)

(4) *Central and North Arabia.*

The Aqail or Agail*—residents of Qasim and Baghdad. From time immemorial camel-dealers of the desert.

The great house of Al Bassam are Aqailis.

[326] (5) Not to be confused with the above, are the Al Sana,† a community of ironmongers, farriers and arms-repairers, sections of whom each Sharif tribe protects and possesses as part of itself. *Sanna* is the plural of *Sana*, e.g. Sanna al Mutair, Sanna al Rashid, etc.

[582] No Sharif Arab can take a daughter from (or give a daughter to) (1) (2) (3) (4) (5) above. His own tribe would not tolerate it, and his relations would kill the offender. The excuse would be that he

[428] was spoiling the tribe's blood. Everyone will remember the shooting of the capable 'Abdullah Beg al Sana, Governor of Baghdad in 1932, by His Excellency 'Abdullah Beg al Falah Pasha al Sa'adun, because of the former's foolish attempt to marry the Europeanised daughter of His Excellency 'Abdul Muhsin al Sa'adun, Prime Minister of Iraq. The true Arab of the desert, from Bin Sa'ud downward, not only condoned the murder, but highly approved it.

361 * The Aqail or Agail are, of course, not a Badawin tribe in any sense of the word, for they live in the towns. They more correctly should be termed a *hadhar* community.

† Members of this class have often risen to the highest positions of trust under various Arab Rulers as well as under the Turks.

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576 592 601 551 A Badawin wanting to ask after the lady of the house and not knowing his host very well, will often say, *Kaif hál illi wardkum?* (How is the person behind you?) This is polite and permissible.

Of course, should a man live in his father's tent, he never speaks of his *ahl al bait*, even though he is married and has children. He and his family belong to the *ahl* of his father. If the father dies and his married sons still remain with their families in his, the father's tent, it, the tent, is known as the tent of the children of So-and-So—*Bait aulád fulan*. The *ahl al bait* in these circumstances is either the dead man's old wife (their mother), or the wife who has charge of the tent.

628 613 There is another application of the word *ahl*. If you want to indicate the inhabitants of a certain tribal area, such as the Mutair of the Summán country, you can use the expression "Ahl al Summán", "Ahl al Suda", i.e. the inhabitants of the Summán, or of the Suda, meaning those who have a right to those places and live there.

On 11th August, 1935, in discussing this matter with Shaikh 'Ubaid al Mutragga al Harri of the Diyahín section of the Mutair, he explained to me that the importance of this *ahl* idea lay in the root question of who would have to exact vengeance for a man, if he were murdered or killed (war or a raid, of course, excluded). Someone, he said, must follow up the murderer and kill him. The duty of doing this devolves on any or all of a man's *ahl*. A man's *ahl* consists of his own living descendants, for three generations, and includes also his ascendants to the third generation. That is to say, his sons, grandsons and great-grandsons; also his father, grandfather and great-grandfather, and their other descendants.

An *ahl*, added Shaikh 'Ubaid al Mutragga, protects a man from injustice, and must also be prepared to suffer for his guilt.

BANI 'ÁM

613 582 The terms (1) Bani 'Ám, (2) Walad 'Ám, (3) Bint 'Ám are some of the expressions most commonly heard and daily used amongst the Badawin.

The 'Ajman and the Ál Murra tribes are Bani 'Ám, or 'Amam for instance, and the Walad 'Ám only takes as bride his Bint 'Ám (first cousin), unless he specifically decides to free her from the duty of marrying him.

l: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
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613 father or the son (the girl's brother) has to kill her to wipe out the
627 dishonour. If her father is dead and she has no brother, then her
604 *walad 'ám*, a male cousin on her father's side, must take action and
593 do the deed.

613 Between *bani 'ám* certain actions are taboo. For instance, a man
604 must never seize and bind one of his *'amam* even though he be a
721 thief. Nor must he, if on the warpath, attack his *'amam* by a *dawn*
628 attack or raid him after *midnight*. It is *'aib* (disgraceful) to do this.

Between *bani 'ám* the generally agreed price of a man killed (*'idiya*) is fixed at 50 camels, a man, and a rifle. The payment of these settles the blood feud. Should an outsider, however, slay a man there is a different scale, and should he kill an important shaikh such as the Al Subah, Al Sa'ud, Al Dushan, Al Sha'alan, then only blood can expiate the crime. (See Chapter XLII.)

WALAD 'ÁM

601 (2) *Walad 'Am*—father's brother's son (first cousin—male on father's side).

BINT 'ÁM

613 (3) *Bint 'Am*—father's brother's daughter (first cousin—female—
582 on father's side). See also Chapter VIII.

[601] A man always has the right to marry his *bint 'ám*, and no man, not even his parents or the girl's parents, can deny him this right.

Should he voluntarily forgo it, he will give the girl a paper, saying that he does not want her. The whole idea of this first-cousin marriage is protective, and is designed to keep the family intact. A girl knows from earliest childhood that her future husband will be her *walad 'ám*. She cannot evade such marriage unless her cousin waives his right or allows another man to purchase this right from him. This latter procedure is not common.

On the whole, this first-cousin marriage works well. It at least insures a girl a husband, as soon as she comes of age to marry. Among more civilised Arabs it has led to much abuse, and brothers have prevented their sisters marrying lest they take property out of the immediate family. This fraternal tyranny has frequently been exercised among the Al Sa'dun shaikhs in Iraq.

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eleven motor-cars to the shaikh's relations. The shaikh for his part disbursed Rs.95,000, including Rs.25,000 to the King's sons, as well as 750 *zibúns* and *'abbas* to retainers.

This giving of gifts by a host to his guest is more particularly the prerogative of the host if he be the big man and the guest be the poor man. It follows then that any Badawin shaikh who comes on a visit to his King, his prince or his paramount shaikh, and is hospitably received by him, expects to receive some sort of present before he departs. "After all," thinks he, "have I not come a distance of many miles, have I not shown my loyalty and have I not imparted much information of value?"

I had the honour to be for seven and a half years the Political Agent of Kuwait, and I can testify that this officer can similarly maintain good relations with the great desert tribes of Iraq, Hasa, Najd and Jabal Shammar, only by keeping open house at all times and receiving with due honour the shaikhs of these tribes whenever they come to the town to purchase supplies. These shaikhs call, as a measure of duty, receive coffee, sherbet and other refreshments and before departing are given a present of cash, clothing or coffee by the Political Agent.

The expenditure is worth while, for each man has given a full picture of what is happening in his country, and has unconsciously provided the official with much valuable intelligence. Were the Political Agent to cease giving his guests a present, however small, they would immediately cease to come and see him, and in a very short time indeed H.M.'s representative would find himself blind and deaf. He certainly would get little news out of the local powers, seeing that in self-defence their policy must always be to keep H.M.'s representative more or less in the dark or at least in blinkers.

THE SALT BOND

To have eaten with a person gives a guest security from the man who has fed him and entertained him, and even from his host's people or tribe, for a period of three days.

Even if you merely drink coffee with your host, this counts as if you had eaten his food.

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574 628 Faleh bin 'Aamir, a Mutairi of the Mu'aha branch of the 'Ilwa, whom I have known for several years and with whom I have spent many a pleasant evening in the desert, has from time to time told me many stories relating to Arab hospitality. Among other things, he detailed the duty of guests towards their host which I recorded in my notes on 7th January, 1935.

Not only, said he, is there a binding duty of the host towards his guest, but such guest, so long as his host's salt (*milah*) is in his stomach (*fi battinu*)—which is always assumed to be three days and three nights—is responsible that no harm comes to the host from the guest's tribe. For example, A was the host of B, who quite casually and as an ordinary traveller, had stopped at A's tent and spent the night (*nauwakh andhu*). Next day B left A's tent (second day) and went his way. On the third day A's tent was attacked by raiders from B's tribe, and five camels and one mare were carried off. A then had a rightful claim against B and was able through B's intervention to recover his lost camels and mare.

In practice A would follow B to his tribe, however far away, and would lay his claim before him, or if B's tribe were not on a friendly footing with A's tribe, A would send a neutral messenger to B, and demand satisfaction.

Not only would B be in honour bound to make complete restitution, but he would have the whole of his tribe behind him if it were necessary to coerce the raiders who had harmed A's camp and stolen the camels. On top of the restitution to A, "honour" money or "honour" camels, would have to be paid to B. That is, the raiders would have to give an extra camel or two to B as compensation for having, so to speak, broken the salt bond between the two men.

SANCTITY OF WOMEN

562 587 586 In the desert the position of women is a far freer and happier one (if we except the hard life and privation that is their lot), than that of their Arab sisters of the town. It is true that they are frequently divorced. Such divorces, however, are not over-serious. Perhaps there is incompatibility of temper, or perhaps the wife has failed to serve up a tasty dinner for her husband and lord. It matters little.

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621 force, though the *qasir* will be well advised, if he can get hold of the shaikh of his protector's tribe, to kill a camel and invite him to a public meal. The shaikh will then see that everyone knows that the stranger is now under the tribe's protection.

The new tent-neighbour becomes, as it were, the guest of the particular Badawin who has given him permission to camp near him as his *qasir*. He is henceforth an *'aziz* (a dear one), and like the *rafiq* or *khawi*, he enjoys special privileges and is not subjected to the rules and regulations of the protector's tribe, and the "*qasir's* stick is now his sword" (*'assa-hu saif*).

The Badawin householder must protect the *qasir* against all comers, and in return the *qasir* must protect his benefactor against any raiders, even raiders of his own tribe.

Any cases or complaints now lodged against the *qasir* must be preferred through the person protecting him. "Sue me," says the protector, "but not my *qasir*, for I am in his place."

628 672 If any animal or thing is stolen from the *qasir's* tent, and the latter complains to his protector, the protector must either find the stolen animal or article, or make it good.

Should a stranger, or even one of his own relatives or tribesmen, insult a woman of his *qasir's* tent and she cries out for help, the protector must immediately respond and come to aid her, whether her husband is with her or not. If the protector happens to kill the person insulting or harming the woman, he is not liable to pay blood money (*'idiyah*), nor is he exposed to any penalties from the slain man's relatives. On the contrary, the murdered man's kin must themselves pay any blood money due, as it was one of them who outraged the tent of a *qasir*. Public opinion in the desert will always make an offender pay up.

628 721 If raiders attack a man's *qasir* and carry off camels and mares, the protector must make these good from booty he himself will capture in the next successful raid he engages in.

If the camels are stolen by camel thieves and a neighbouring tribe is suspected, the protector must himself join in the search and hire men to spy them out (*bil asa*) at his own expense.

If a *qasir* happens to kill a man of his protector's tribe, and then comes to his protector's tent and asks his help, the latter must help

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him to make his escape to safety, if necessary calling in all his own family for the purpose. Or if the *qasir* says he will pay blood money in settlement, then the protector must protect him until the negotiations are put through.

If a *qasir's* tribe declares war on his protector's tribe, and later the *qasir's* camels are captured by raiders belonging to the protector's tribe, then the latter is absolved from returning the camels and vice versa, unless both protector and his *qasir* make public declaration before their respective shaikhs that they are tent-neighbours (*gusara*) and each will make good any damage suffered by the other party. If, then, the tribe of either party accidentally or purposely captures camels or mares from either of the men, they must return the loot when asked to do so.

The protector must make this public declaration to his own shaikh in person, and if the *qasir* cannot get through himself he must send neutral messengers to his own shaikh and people and do likewise.

Should the protector have in his employ a strange Badawin to herd his camels or sheep, and raiders of the herdsman's tribe suddenly appear and carry off the herd, then because the man in charge is their own fellow-tribesman the raiders must restore three she-camels to the herdsman, one for riding on and two for milking.

Certain desert tribes, notably the Dhafir, are particularly proud of the name they have won for protecting their tent-neighbours. They have become famous in this respect, as the following stories will show. (The chief actors in both cases were well known to me, though Hamud al Suwait has now been dead some years.)

The uncle of Hamud al Suwait, the Shaikh of all the Dhafir tribe, once threatened in public *majlis*, to impale himself on his sword which he had drawn for the purpose, unless *his own son* were brought before him and slain in his presence, because the son had killed his tent-neighbour in the heat of a foolish quarrel. The various members of the family tried hard to shield the youth, but realising that the old shaikh was in deadly earnest, Hamud al Suwait (he became shaikh after his uncle's death two years later) himself seized the boy and with his own hand cut him down before the eyes of his father. Thus was tribal honour satisfied. This incident happened in 1912, and was told

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554 me by Shaikh Hamud himself, and later vo ned for by the Shaikh
619 of Kuwait on 9th September, 1932.

622 Shaikh Jada'an al Suwait, who succeeded to the Shaikhship of the
628 Dhafir after the death of Hamud, was camped near Athaiba and
577 Ruhail on the Kuwait–Iraq border in 1931. Hearing that one of his own tribesmen had fired at and wounded a Mutairi tribesman who was his *qasir* at the time, even though the Mutair tribe and the Dhafir tribe were open enemies, Shaikh Jada'an had the offending tribesman brought before him, and with his own hand slashed him over the head with his sword.

The deed flashed through the Badawin world like lightning at the time, and Jada'an's name, as the upholder of Badawin hon ur,
[682] became almost as famous as that of his forbear. Unfortunately the Iraq authorities, with that folly which has frequently characterised them in dealing with the high-spirited tribesmen of the desert, imprisoned Shaikh Jada'an for several weeks, before they saw that they were making a martyr of a desert hero. This act cost them his allegiance. Shortly after, Shaikh Jada'an went over to Bin Sa'ud, taking half the tribe with him.

Shaikh Jada'an told me the story himself, saying that he only acted as he did in order to keep the vital Badawin law clean and untarnished.

So greatly have the Dhafir tribe preserved and guarded their good name in the above respect, that it is said of Mana, another famous Shaikh of the Dhafir, that the immediate cause of his death was the news (which was brought to him as he was riding home from a raid), that a certain well-known guest of the tribe had, in his absence, been attacked and slain. Certain it is that on being told what had happened, his heart seemed to stop beating and he fell forward on to his camel's neck and rolled to the ground a dead man. His daughter, whom I met in 1935, told me that the old man had literally died of a broken heart, and her words were vouched for by her husband, Shaikh Hautush al Suwait, cousin of Jada'an.

621 I myself have only once been appealed to by a person who was
671 my *qasir*. I am glad to say that the results were eminently satisfactory.
577 It happened on this wise. I was in Kuwait, and it was in the hot month of July 1932, when everyone was sleeping on the roof at night. I was sleeping outside the old Agency dining-room, over the cook's quarters.

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609 *alaik* (I am your suppliant, I enter upon God's pardon and yours). The person so addressed is bound to protect the suppliant, with his own life if necessary, and is bound always to fight for him, or get him to a place of safety if he is being pursued or is in immediate danger.

HOW DAKHÁLA IS CLAIMED

A man being followed by enemies meets a Badawin girl cutting firewood in the desert, or her mother spinning outside her tent alone, and begs *dakhála*. The girl or her mother is bound to offer protection, and if the danger is near, she will call out for help (*tasih*). Immediaately the whole community will rush (*faṭa'a*) to her aid. The man will be sent to a place of safety. He will not be surrendered.*

[628] A man may enter the house of the brother of a man he has just killed. If he demands *dakhála* he is safe for three days, after that time he must say where he wants to go, and he will be seen safely to his destination. This done, the brother of the man he has killed is free to resume his just blood feud.

HOW DAKHÁLA WORKS

A man is chased for a crime, he rushes into a tent (or house) and begs *dakhála*. The owner of the tent is bound not only to grant sanctuary, but, after feeding the visitor and clothing him, must see him safely to the house, tent or tribe where the suppliant thinks he will be safe. After that the protector's responsibility ends.

So strict is the law of *dakhála* among the Badawin that a man carrying the "cane" (marked with his *wasm*) of a shaikh with whom he has taken sanctuary, may safely travel through the length and breadth of a tribe's territory, even though there may be persons there who have a blood feud with him.

609 178 In countries like modern Sa'udi Arabia, and in the new Iraq where the authorities, following the Persian example, are unfortunately, and I think mistakenly, trying to break down tribal customs, the practice of *dakhála* is unpopular with those who rule, and the police con-

* Jaal the Kenite of Bible fame broke the law of *dakhála* when she slew the sleeping Sisera, who clearly believed himself safe in her tent. She also broke all laws of hospitality, as Sisera had come to her tent and partaken of her food.

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stantly find themselves thwarted by it. This is a pity, for if properly understood there is nothing shameful or anti-social in the system. It would be wiser for the law to recognise its existence and make use of it and of other time-honoured Arab customs.

In 1933 my friend, Shaikh Lafi ibn Ma'allath of the Mutair (Braih) tribe, a faithful warrior and servant of Bin Sa'ud, was forced to flee to Iraq, because a man pursued by Bin Sa'ud's blockade-police took refuge in his tent, and invoked the law of *dakhdla*. When the police threatened to search for the fugitive the stout-hearted shaikh signalled to his followers and fellow tent-dwellers to close around, and said he would resist the man's arrest by force of arms if necessary. Baulked of their prey the police (all townsmen) went away angry and sullen, and reported the incident to Ibn Jiluwi, their master. Lafi, feeling that he had got a breathing-space, and knowing that he would never be forgiven, fled across the border with his cousins, relatives, women, children, thirty tents in all, never to come back. Had the police bided their time, three days, they could probably have followed and made an arrest. Instead, they drove a faithful and loyal servant of the King into exile.

Cases of a similar nature are legion, and do almost more than anything else to promote bad feeling between the tribal elements of Arabia and the local governments.

The root trouble is, of course, the desire of upstart kings and princes, eager to ape the West, to break down all tribal systems, because they think these mark a backward state of society.

Akin to *dakhdla* is the conception of *wejh* or *tisyar*. This literally means "face". *Be wejh fulan* (lit. "In So-and-So's face") means under the protection or safe conduct of So-and-So, and is a phrase very commonly heard in the desert. The penalties for outraging a person's *dakhdla*, *wejh* or *tisyar* (as the Iraq tribesmen call *wejh*) are very severe indeed; a heavy fine is exacted from any person purposely defying the custom. This fine is called *hashm* or "honour money" in Iraq. A man surrendering to the police another who has claimed *dakhdla* will be relentlessly pursued by the suppliant's relations and will be slain unless he compounds the case by paying *hashm* to the tribe.

The following anecdote of how a British officer was saved by

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609 machine for Hasan. He did not possess it long, for when full independence was granted to Iraq, the leaders of the new Arab Government deprived Hasan Agha of his pump.

(NOTE.—The above story was told me in this form by Hasan Agha himself. It differs very considerably from the account published in *Blackwood's Magazine* of August 1921 by the chief actor in the drama.)

Before closing this chapter I must quote one more example of Arab chivalry. It was told me on 10th March, 1937, by Shaikh 'Ali al Khalifah al Subah and next day confirmed by the hero of it, ibn Khazar himself, who later became a great friend of mine.

622 628 577 About thirty years before, when 'Abdul Muhsin ibn Khazar, Shaikh of the Bani Khalid, was a young man, he was famed far and wide as a raider. Many and great were his deeds of endurance and bravery. One day he carried out a distant foray against the U'taiba, in course of which he killed a well-known shaikh, galloping after him and single-handed shooting him in the back with his carbine. On his return from the raid he was sitting round his camp-fire regaling his friends with the story when there entered the son of the Shaikh of the Za'ab tribe (*bani 'am* to the 'Adwan). He must be told the story over again, and coming to the part of how he dropped the 'Utaiba leader from his horse with one flying shot, 'Abdul Muhsin pointed his weapon at the Za'ab lad and fired. He never dreamed that his carbine was loaded as it unfortunately was. The son of the Za'ab Shaikh was killed.

In horror, he was for a time at a loss what to do. His Bani Khalid people tried to persuade him to report that the youth had been killed in a nearby raid, but ibn Khazar held that this would be contrary to Arab honour. He rode off to the boy's father and told him exactly what had happened. At the end of his recital he loaded his carbine handed it to the Shaikh of the Za'ab and begged him to avenge his son's blood. The shaikh generously refused. Not to be outdone, 'Abdul Muhsin declared that he would be a second son to the bereaved father till he died. He kept his word, giving his adopted father half of his sheep and camels, half of any loot (*ghazzū*) which he ever gained in a raid, and half of any presents that he ever received from ibn Sa'ud or the Shaikhs of Bahrain. He continued to do this until the old man died.

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Limitation of Sanctuary

NOTE ON DAKHÁLA

In discussing the law of *dakhála* with Shaikh Thuwainan abu Sifra, head of the Rukhman section of the Mutair on 6.2.39, the latter told me that in the matter of *dakhála*, the Mutair, Qahtan and 'Utaiba granted *dakhála* to any member of their own tribe who asked for it, for a set period of twelve months, and the *dakhil* could wander about with entire safety in his particular tribe for this period and could go anywhere without danger of molestation provided he did not go beyond the confines of the tribal *diras*.

The 'Ajman, he said, had the same rule, but the *dakhil* must not leave the vicinity of the tents or tent of the person affording him *dakhála* and should camp alongside him as his *gasir* or tent neighbour, thus getting double protection.

The Shammar, Dhafir, Harb and 'Awazim tribes on the other hand granted *dakhála* only for three days and three nights, and then were obliged to help the *dakhil* make good his escape to a safe place or person indicated by himself. This rule, he said, was also followed by nearly all the riverain tribes in Iraq.

He asserted that a woman had no *wajá*, and so could not grant *dakhála* to any person unless her husband was absent from his tents. In such circumstances she could give refuge to a man making his *dakhála* to her.

Lastly he told me that a Mutairi breaking another Mutairi's *dakhála* (i.e. harming his *dakhil* in any way) entitled the man giving the *dakhála* to raid the aggressor's tents seven times, kill as many men as he could of the aggressor's family, and kill as many camels as he could with full impunity and with no ill consequences to himself. (*Illa il haq i sabbain sabe marrat.*)

A point to note here is that he may not carry off camels, but must kill them, lest he be accused of cupidity when just vengeance is what he seeks.

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CHAPTER XXXIII

Camel Disputes

In the Arab States of Arabia proper, the rights of an individual over his camel are looked upon as more sacred perhaps than life itself. It is possible that there may be slight differences in custom and details in various parts of Arabia, but speaking generally, the rules given below will be found to be understood and prevail in most of North-Eastern and Central Arabia. I cannot speak for Oman, Yaman and the Hijaz, but I see no reason to suppose that the basic principles of all desert camel laws are not the same. 421

After dealing with the important custom of *'Arafa*, I have touched on and given the meaning, as briefly as I can, of the Badawin terms *Jahdmah*, *'Ihlzah*, *Tirdhah*, *Khidmah*, *Zakát*, *Khéwah* and *Dhabíhah wa Manihah*, all terms regularly heard in the desert man's daily life. I must express my thanks to His Highness the Shaikh of Kuwait and his able Lieutenant Shaikh 'Abdullah al Jabir who is responsible for Kuwait tribal affairs, for the great assistance they have given by helping me to collect the data necessary for this chapter.

GENERAL PRINCIPLES

1. *The case of camels belonging to individuals or tribes, straying with friendly tribes.* 421 628 425 681

(a) If one or more camels stray from a tribal herd and are later found with a friendly tribe, the owners can send in a demand for their return to the shaikh of the friendly tribe in question. Providing there is no undue delay, restitution is made and the matter ends.

(b) Should the strayed camel or camels not be restored, the owners have the right to watch their opportunity and seize property, livestock or even men belonging to the offending tribe, and

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retain such in their possession until their own plundered property is surrendered.

(c) Should the offending tribe still be obstinate (*a'asin*) and not return the camels, then the complainants have the right to hold what they have seized and must be satisfied with this. It is presumed that they have seized and held a number of camels equal to the number lost, neither more nor less.

II. *The case of camels straying away to a hostile tribe.*

The owner of the camel awaits his opportunity, and has the right to seize his enemy's camels and as many as he likes besides, by raid (*ghaṟṟu*) or other stratagem, on the grazing grounds of the desert, in the summer or spring months, or on the caravan routes when his enemy visits a town or settlement to purchase supplies.

The injured party (owner of original stolen camels) retains what he has thus acquired from the enemy as a right, or he can make conditions with the enemy as he pleases. He can also if he likes cry "quits" entirely, provided everything is restored which he lost in the first place. Should blood be shed on such raids, the rule of the desert permits of revenge during five lives, that is to say, the party from whom a life has been taken, is entitled to kill a member of the slayer's family or tribe, down to the fifth generation, unless of course the family of the slain man agrees to accept *'idiyah* or *diya* (blood-money), which is generally computed in Najd and Kuwait to-day at Rials 800 (see Chapter XLII).

III. *The case of a tribe or tribes belonging to a recognised Government, raiding camels of tribes belonging to another Government.*

The Government of the raided tribe has the legal right to claim the stolen property back from the Government of the guilty tribe or to claim money compensation. The compensation is assessed by mutual agreement. Should the guilty tribe, however, refuse to obey the order of its own Government, and it becomes impossible to recover the property stolen, then the injured tribe has the right

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to recover its lost property in its own time, and by whatever means it deems fit to employ. 421 628 425 681

IV. *The case of stolen or lost camels, recognised in a town or settlement by their original owners. (Both parties for example having come up to purchase supplies.)* 421 628 369 425 681 694

If the two parties are members of tribes which are friendly and on good terms with each other, and if their respective tribes are on good terms with, and under the authority of, the Ruler or Governor of the town in question, then the claimant must produce three witnesses to testify that the property he claims is his own. The words he himself uses to prove his claim before the authority hearing the case are, "I affirm that I neither sold nor gave away this my camel". Having completed this formality, the claimant will receive back his camel by order of the Ruler or Governor of the said town. (This sort of case frequently arises in Kuwait and towns in Najd.)

In the event of the person in possession of the camel having bought it from a third party unaware that it was the lawful property of a member of a friendly tribe, the procedure is different (see below). Again, if the person in possession of the camel has obtained it in war from a third party, the claimant will only receive it back if the custom of *'arafa* exists between his tribe and that of the person with whom the camel is found (see below).

V. *The case of a tribe of one Government attacking a tribe of another Government and a battle resulting.* 421 628

The attacked tribe has the right to ask its Government to demand and recover full blood-money for its killed and injured from the Government of the guilty party. Should the complainant's Government not be in a position to exact reparation or come to an agreement with the aggressor's Government, either as to the blood-money due or to the terms of peace acceptable to the injured tribe, then the families of the victims have the right to take revenge in their own time and way, without being responsible to their Government in any respect. (V is similar to III.) 425 681

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"Recognition" of Camels

THE CUSTOM OF 'ARAFA
OR
"RECOGNITION" OF ANIMALS BY THE OWNER

421 628 619 425 I. *The case of camels captured in a raid.*

Should two tribes *arta'araf* to one another (have made the special *'arafa* agreement between them), then one party may take from the other, camels once belonging to the former and now recovered from an enemy in raid, etc., by the latter.

Thus if a number of camels have been captured from the 'Ajman by the 'Awazim, and on some later occasion are recovered by the Mutair, the 'Ajman would have the right to take back their camels on application to the Mutair, without compensation, *provided the custom of* 'Arafa *existed between the 'Ajman and the Mutair.*

421 619 671 425 II. *The case of camels bought from one person by another and later recognised by a former owner as having been stolen from him.*

The case is settled in this wise. If the purchaser and the original owner are of the same tribe, or belong to two tribes with a "special agreement" by which their relations are those of *Bani 'Am*, then the purchaser and the original owner, together with the animal in dispute, have to approach the seller and from him recover the purchase money. They give this to the man who has bought the camel, and the orignal owner takes back his property. For example, a man of Shammar recognises a stolen camel of his with a man of the Dhafir, and the latter states he purchased it from the Mutair. Should the Dhafir and Shammar have a *Bani 'Am* arrangement between them, the men will both go and see the Mutairi. If the Mutairi had himself raided or stolen the camel from the Shammari, and the Mutair and the Shammar were at peace, he will return the purchase price to the Dhafiri, and the Shammari may then take the camel he claims. If the Mutairi has himself bought the camel from another, say an 'Ajmi, he will still pay back the price to the Dhafiri and will then go and claim his money from the 'Ajmi, and so on till they get back to the original thief. In other words, all intervening sales and purchases are step by step undone.

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Muntafiq

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entering Harb country in Sa'udi Arabia would pay *khdwah* to the Shaikh of the Harb. The tax would consist of a few sheep, possibly some *dehen* (clarified butter) also, and usually is a fee agreed upon. With the rise of Bin Sa'ud, the taking of *khdwah* has been officially banned, but it continues nevertheless *sub rosa*. The Iraq Government are said to be also trying to abolish the tax and follow in Bin Sa'ud's footsteps. Whether they will succeed or not is as yet uncertain (1936).

A caravan passing through a great tribe's territory would also before the rise of Bin Sa'ud have paid *khdwah*. On one occasion the 'Ajman and Bani Hajir tribes blockaded Kuwait because Qasim merchants refused to pay them this *khdwah*. This was in Mubarak's time, and he retaliated by forbidding 'Ajman *mustbilah*, that is, he prevented them from coming up and buying supplies in Kuwait town, and arranged with Zubair and Jubail to do the same. The payment of *khdwah* entitles the payer to protection.

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DHABÍHAH AND MANÍHAH ("SHEEP AND SERVICE")

(only paid by inferior tribes to superior tribes)

A curious custom has its origin in the days of Shabib al Sa'adun, the ancestor of the present family of that name and shaikhs of the Muntafiq. When Shabib first entered Iraq and settled in 'Ajwad country (Gharaf), his son happened to get killed by some shepherd tribes. Being anxious to strengthen his position he refused to take a life for a life, or to accept blood money, but made a condition that (1) he should never be required to rise if any 'Ajwad shaikh entered his presence; (2) that every shaikh should kiss his cheek or shoulder and their sons his knee or his feet, according to seniority; (3) that when he went among the 'Ajwad tribes they should always provide free his requirements of sheep's milk, wool, or young male lambs, for food.

The 'Ajwad tribes of the Gharaf gladly agreed, and the term *Dhabíhah wa Manihah* was applied to the conditions imposed by Shabib al Sa'adun, which interpreted means *sheep and service*.

To-day *dhabíhah wa manihah* is well understood in North-East Arabia and has become a recognised custom among shepherd tribes. For example, a Muntafiq shepherd tribe enters Kuwait in search of

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CHAPTER XLII

Crime

THE BLOOD FEUD

628 The subject of the blood feud is a big one, and is so well known among experts that I feel diffident in approaching it lest I be challenged by those having more knowledge of Qur'anic Law than I. I shall nevertheless endeavour, with apologies, to touch on this absorbing and interesting subject for the benefit of those of my readers who do not know the Arab or his customs.

628 671 Throughout Arabia, and especially among the Badawin of that great country, the Qur'anic Law of "an eye for an eye and a tooth for a tooth" is universally understood, and strictly enforced—with slight variations to suit local conditions.

In other words, if a man kill another *intentionally*, his own life is forfeit; if he wound or maim another he may be similarly wounded or maimed in return.

If on the other hand the offender can prove that he killed or wounded another person *unintentionally*, then he is allowed to compound the case by a money payment, fixed according to *'urf* or *islahat* custom, that is to say, by compensation mutually and satisfactorily arranged between both parties, through the medium of the local judge of the Shari'ah court, or the prince, ruler or shaikh as the case may be, such compensation being based on the figures mentioned in the next paragraph, though usually divided by three.

Should it so happen, however, that in a case of *intentional* killing, wounding or maiming, the aggrieved party or his relatives prefer to extract money compensation from the offender, they are permitted to do so under the Shari'ah Law, according to a scale strictly laid down.

An example of such scale is given below. It was given me by H.E. the Shaikh of Kuwait on 5th April, 1936, who in turn obtained it from the Chief Qazi of Kuwait, Al Shaikh Hamáda, as the basis on which to work out a scale of compensation to be paid by the local

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An Eye for an Eye

Oil Company to its workmen who might get *accidentally* killed or 628● hurt in the course of their work. The scale has been converted from 671 Rials into Rupees, this being the official currency of Kuwait.

(A) *Full compensation, or Rs.3000 in the following cases:*

Death.	Loss of both Hands.
Insanity.	Loss of both Feet.
Total Blindness.	Loss of an Eye of a one-eyed man.
Total Dumbness.	Loss of both Ears (entire).
Total Deafness.	Loss of Nose (entire).
Total loss of Voice.	Loss of Penis.
Total loss of Taste.	

(B) *Half compensation, or Rs.1500 in following cases:*

Loss of Hand.	Loss of one Eye.
Loss of Foot.	Loss of one Testicle.

(C) *Quarter compensation, or Rs.750 in following case:*
Partial loss of both Ears.

(D) *One-eighth compensation, or Rs.375 in following case:*
Entire loss of one Ear.

(E) *One-tenth compensation, or Rs.300 in following cases:*
Loss of Finger of single hand, or any toe of a single foot.

(F) *One-twentieth compensation, or Rs.150 in following case:*
Loss of each Tooth.

The "eye for an eye and tooth for a tooth" law, though universally understood and practised in Arabia, is slightly varied to suit local conditions and different localities.*

In tribal Iraq, for instance, the cost of an ordinary life to-day works out at Rs.800 or its equivalent in Dinars, while that of a Saiyid, or descendant of the Prophet, is valued at Rs.1100. But among the Badawin of Najd, Hasa and Kuwait the recognised blood money for a life is Rials 800, which at the 1936 rate of exchange works out at Rs.1200 approximately.

It will be noticed that this figure falls far short of the Shari'ah figures, and obviously has been agreed on to meet the impossibility

* Among the Muntair, for instance, compensation for a man killed consists of 800 dollars cash, 1 slave, 1 riding camel, 1 rifle.

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628 of a tribesman being able to collect the sum laid down by the Shari'ah
671 Law.

This money settlement for killing a person is known as *fasl* among the Iraq tribes, and is usually accompanied by the payment of a further sum of honour money or *hashm* if the act was a breach of tribal honour.

For example, in 1916, when I was rather stupidly ambushed and wounded near Suq ash Shuyukh on my way back from a local wedding, I had taken the precaution to have a *rafiq* or safe conduct with me in the person of my old friend, Shaikh Qasid al Nahi, of the Hacham tribe, and two others. I therefore was offered by the Shaikh of the tribe responsible for my safety (Shaikh Qasid) the special sums of Rs.500 plus Rs.400. The former being *fasl* for my spilt blood (no bones broken), and the latter *hashm* or honour money, seeing that I had been hurt whilst under the protection of a *rafiq* of the tribe which shot me.

In the desert this word *fasl* is scarcely known, nor is the word *hashm* understood in the above sense except by a few. Instead the term *'idiyah* or *diyah* is universally used. The meaning is the same as *fasl*, but the word is truer Arabic.

628 While in Iraq it is practically always possible to settle a murder
682 case by means of this *fasl* or blood-money system, such settlement is unusual in the desert and in Najd proper. It depends almost entirely on the wishes of the relatives of the person killed. In other words, if a man is killed in a private quarrel his parents, or if he has none, his nearest relatives, are asked if they will accept *'idiyah* or desire their *haq* or rights. If they agree to accept *'idiyah* well and good, if not then the slayer's life is forfeit, and it is the business of the ruler or shaikh of the tribes to see the death sentence carried out. In the great majority of cases the executioner is one of the nearest relatives of the man killed.

In carrying out the death sentence it is important that the act of retribution be carried out in exactly the same way and by exactly the same means as the dead man was in the first place done to death.

For example, if A was shot through the head by B, A's relatives must arrange to shoot B through the head and in no other place.
628 Or again, in the case of a wilful hurt not amounting to killing, if C
683 was cut over the head with a sword by D, C's relatives must inflict

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A Savage Mother

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exactly the same wound and with a sword on D's head as D inflicted on C. He must not exceed his right in taking his vengeance by one jot or tittle, else he himself lays himself open to counter punishment, and the feud proceeds.

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The Shaikh of Kuwait told me the following rather harrowing story of an event which took place in Kuwait about 1927, and which illustrates the stern determination of the Badawin of the desert to enforce what they deem the just law of retribution.

A Mutairi tribal woman living in Kuwait had three sons (the father had died some years previously). One day the eldest son quarrelled with the second son in the market place, and in a fit of rage shot him through the heart. The shot man died almost immediately and the murderer was arrested. The mother, on being asked by the shaikh what sort of punishment she wanted him to inflict on her eldest son replied that she demanded his life, and straightway called upon him to order her youngest son to shoot his elder brother. The shaikh, filled with horror at the woman's unnatural demand, and especially at the idea of turning the youngest boy also into a fratricide, pleaded for several days with the woman. At the same time he pointed out that it was quite unnecessary for her to lose two of her sons at one stroke, seeing that the killing was unpremeditated. He therefore asked her to allow him to judge the matter as he thought fit. The mother was, however, adamant. Consequently the third boy, who was greatly devoted to his two elder brothers, was given a rifle and ordered to shoot his surviving brother in the heart, and in the public market square. He refused point blank, and repeatedly threw the proffered rifle on the ground. Finally on being pressed he fainted, and the execution had to be carried out by the shaikh's own guards. Local Badawin opinion fully agreed with the mother's decision, and the way the execution was carried out, but the unhappy mother was left with only her third son, who, hating her for her ferocity, refused to live with her or even to support her any more.

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It is understood among the Badawin of to-day that no blood money can legitimately be claimed in the case of a man killed in regular battle between two tribes at war. This is simply because it is impossible for men to recognise one another in a long-range fight with modern firearms. Nevertheless if a man be recognised in the course

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Ma'adan

721 628 of such battle as having deliberately engaged and killed another in single combat, then he should be on his guard for the rest of his life, for the dead man's relatives may some fine day try to take vengeance as they have the right to do.

I know the case of one such man, a Rashidi named Id al 'Awaiyid. He killed five men (an 'Utaibi, a Dhafiri, a Mutairi, a Harbi and an 'Ajmi) in various 'Ikhwan raids and was recognised as having done so. To-day he is always shy of camping alone in the desert and tries to be the *qasir* or tent neighbour of another man or men wherever he goes, so as to ensure their defending him if he should ever be attacked or set upon.

To prevent possible recognition every Badawin goes into battle with his *kaffiyah* (head cloth) wound tightly across his face and the ends tucked into the *'agal* (black hair head-rope) on top of his head. This hides all but his eyes and so gives him a feeling of security should there be hand-to-hand fighting.

Among the Ma'adan, or primitive marshmen of Iraq, the following pleasant custom exists for ending a family blood feud. The murderer, after paying full blood money to the injured relatives, offers in addition his sister or daughter as wife to the nearest male relation of the killed man. Marriage is then consummated, and the children of the union are supposed to wipe out for ever any blood estrangement that may still exist between the various members of the two families. As far as I know, this is never done among the Badawin, or the Sharif Arabs.

628 721 Certain well-known royal and princely houses in Arabia, from earliest times, have always refused to accept *'idiyah* in any form. Nor will battle excuse the slayer, if he is known. His life must be sought and taken. The Al Sa'ud, the Al Subah and the Al Khalifah families may be cited as instances of this.

Similarly the slayer of Shaikh 'Ali al Salim al Subah of Kuwait at Riqai in 1927 by a man of the Braih section of the Mutair is known and is still (in 1936) being sought for by the ruling house of Kuwait.

This refusal among the great to accept *'idiyah* for one of their relatives slain in battle, or otherwise, is due no doubt to a desire to maintain their prestige and honour unimpaired among neighbouring tribes and the Arab world generally.

It may be mentioned in passing that a man who steals a slave of a

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Thieving

Chap XLII
It may be mentioned in passing that a man who steals a slave of a prince or prominent Arab, whether in war or by underhand means, is never forgiven, and his death will be sought for and encompassed, if the original owner has to search for the culprit all his life and to the ends of the earth.

THEFT

Common thieving, whether from enemy or friend, is considered *'aib* or a shameful thing among the true Badawin and is simply "not done".

The lifting of horses and camels from other Badawin with whom an ancient feud or enmity exists is not theft; it is a *ghaẓẓu*, or honourable raid. The appropriation of other people's property never takes place between persons or tribes who are on terms of friendship or alliance.

Given a strong central government such as in Sa'udi Arabia, and raiding becomes at once unfashionable, but if there is the least loss of control at the centre then out go the raiders, all intent on fun and *chassib* (loot).

Common thieving is punished by the loss of the right hand for the first offence, and so on for subsequent offences, and this punishment has the sanction of the Shari'ah Law behind it. The method is in force throughout Sa'udi Arabia to-day, in Yaman and in some of the neighbouring Arab states of the Persian Gulf.

Among the Northern Badawin of Arabia, if an accused man denies a theft, and there is no proof either way, the shaikh of a tribe or community sometimes orders the accused to stand the ordeal by fire. A sword or ramrod is brought and the end heated red hot in a fire and applied for a couple of seconds to the accused's tongue. If he is innocent he will not be hurt and will depart honourably acquitted and with head held high. If guilty his tongue will at once be badly burnt and the crime will be brought home to him.

I only once had a case of this brought to my notice. Shaikh Mahruth ibn Fahad Beg al Hadhal, of the Amarat ('Anizah), had a sword stolen from him when camped near Kerbela in 1922. As Political Officer Middle Euphrates I had a man from Musaiyib arrested on suspicion, the theft having been laid at his door by Shaikh Mahruth himself. No definite evidence was forthcoming and I was about to release the

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Appendix II

619 the Euphrates into the country south-west of Mosul, where they reside
101 to-day under the name of Shammar Jarba (Shaikh Ajil al Yarwar).*
173 3. The town of KHAIBAR is the earliest-known centre of the 'Anizah tribe, and to this day its two main "quarters" are called Al Bishr and 'Ijlas.

619 4. The 'Anizah tribe is the greatest of all Badawin tribes as regards strength and the numbers of their camels. They have a pretty story that their ancestor Wail chanced on the right moment in the Night of Destiny (Lailat al Qadr) the 27th of Ramadhan (Fast Month), when God will always fulfil the prayers of men. Placing one hand on his she-camel and the other on a certain part of his own person, he prayed that her seed and his own should be fruitful and multiply: God heard his prayer with to-day's wonderful result.

It is said that the 'Anizah to-day number 37,000 males, and their camels approximately one million.

721 5. The 'Anizah between themselves are always at war, but will combine
619 against any foreign aggressor. For example, the Amarat—Sba'a—and Fida'an are at enmity with the Ruwala and will combine against them. Similarly the Dnamsha, though of Amarat origin, do not fight the Ruwala (because of an ancient grievance against the Ibn Hadhal, then the titular overlords).

[628] 6. The great external enemy of the 'Anizah are the Shammar, whether found in the north or in the south. This is a hereditary feud.

7. The Hawaiat tribe, lying south-west of the 'Anizah country between Wejh and the Anman border, are also enemies from old time, but are not strong enough to worry them much, hence there is a sort of perpetual truce between them.

APPENDIX II

BADAWIN SHAIKHS WE HAVE KNOWN INTIMATELY

'Anizah	Fahad Beg al Hadhal (dead)	Amarat group.
	Mahruth al Hadhal	
	Nuri as Sha'alan	Ruwala group.
	Farhan ibn Mashur (dead)	
	Fawaz ibn Nawaf as Sha'alan	
Dhafir	Hamud as Suwait (dead).	
	Hantush as Suwait.	
	Jada'an as Suwait.	
	Jali ibn Juraiyid.	

* Now Shaikh Sfug ibn Ajil.

13: Thesiger T-3 (ca. 1949) 1950 MJ1 Saudi Arabia
Bedouin MJ4

drought-resisting trees and shrubs, which will at any rate keep them alive. Under such circumstances the milk supply gets very short and the Arabs suffer much from hunger, for milk is their staple food. Among the Badu in South-Western Arabia dates are a rare luxury, meat is seldom eaten except by guests for whom an animal has been slaughtered, and all grain has to be purchased in the villages.

You can see that it is a hard life with absolutely no margin. Hunger and thirst, heat and cold—bitter cold. Few people realize how cold it can be in these Arabian deserts. In summer the temperature rises to 120° in the shade, and there really is no shade, and the only water which these Badu have to drink is brackish and tastes like a strong dose of Epsom salts. In winter it is nearly freezing, and at night a herdsboy will scrape a shallow trench in the sand, lie down naked in it and then cover himself with his shirt. It certainly is a desperately hard life, and it is made even harder by continuous raiding and counter-raiding. Everyone is living the whole time in a state of suspense with his rifle in his hand and his eyes scanning the horizon. A herdsman sees some mounted Arabs in the distance and immediately collects his camels, which are never very numerous, and drives them off as fast as he can, for no one can afford to take any chances. If the people he has seen are friends they will signal by throwing up sand into the air or send one person forward alone waving his headcloth. Then, having established contact, they will ride over, ask the news—for Badu are always anxious to have the latest news—and let their mounts graze while they refresh themselves with the milk which the herdsman provides. Generally, to keep their herds alive at all on the scanty grazing, the Badu must scatter widely, and can put up no resistance against a raiding party which may be as many as two hundred strong. All they can do is to try to drive off their camels at the first hint of danger and, if they are robbed but themselves escape, collect their friends and set off in pursuit. The raiders consequently work fast, gather what spoil they can, and disappear. Sometimes, especially if the raid has failed and if they are pursued, they have a desperate time getting back, and, should there be a blood feud between the two tribes, they can expect no mercy if they are overtaken. I heard of one party of raiders who had raided four hundred miles, had failed to get any loot, and who, to keep themselves alive on their way back, had cut off and eaten the tails and ears of their camels. Sometimes a pursuit party from the steppes follows the raiders far into sands which are unknown to them. Should a strong wind get up and blow out the tracks, they may be lost, unable to follow the raiders to the wells which lie ahead, and unable to retrace their own tracks home. Yet ordinarily the Badu are not afraid of thirst. More than once they have told me that in winter it would be hunger, not thirst, which would kill them if they were left without food or water. This is an instance of Badu exaggeration, but I have met Arabs who have lasted as long as seven days without either food or water.

Many of them are wonderful trackers, for their very lives depend upon the accuracy with which they can read such signs. I remember once when I was riding across the desert with some of them how we came upon some half-obliterated marks in the sand. One of our party turned aside and